

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END. NOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

GARDINER, ME. FRIDAY, DECEMBER 18, 1829.

[NEW SERIES, VOL. 3.—No. 51.]

PUBLISHED EVERY FRIDAY
BY SHELDON & DICKMAN.

WILLIAM A. DREW.—Editor.

CHRISTIAN INTELLIGENCER.
TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscription, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

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No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.

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A SERMON

DELIVERED BEFORE THE PENOBSCOT ASSOCIATION OF UNIVERSALISTS, CONVENED IN DEXTER, OCT. 18TH, 1829.

BY FREDERICK A. RODSDON.

TEXT. "And he shook off the beast into the fire and felt no harm."—Acts xxviii. 5.

History gives us no account of a more violent opposer of the religion of Jesus Christ or of a more head strong, mad persecutor of his apostles and followers, than Saul of Tarsus. Brought up at the feet of Gamaliel, a doctor of the law, he was not only instructed in the traditions and learning of the Jewish theocracy, but was imbued with a spirit at once stern and unrelenting, against all who conscientiously opposed the system to which he was wedded by birth and education. National pride—the ties of consanguinity, and a reciprocity of sentiment bound him firmly to his brethren, the Jews, and roused all the energies of his youthful mind into action against the sect called the Nazarenes.

Saul was no mean opponent. With a mind strong and discerning—polished and fortified by education—possessing the confidence of his brethren, he boldly stood forth the open and avowed enemy of the cross of Christ, bidding defiance to change. But how manifest is the weakness and presumption of man, when he stands or moves in his own strength, forgetful of the power that framed these heavens!

Filled with that malice and vengeance which fan the embers of unholy war and persecution to flames of death, he commenced his tremendous career. Having fasted his eyes in beholding the expiring tortures of Stephen as he fell asleep in death, he obtained letters to Damascus

with permission to continue the work of imprisonment, torture, destruction and blood. He thought he stood, but on his way he fell. He heard a voice. He saw the Son of God. At that voice he melted! At that sight he fell! Disarmed of all selfish pretensions, striped of all self-boasted power, he lay a beggar at the feet of sovereign mercy, avowing his ignorance of religious duty by that humble ejaculation—"Lord what wilt thou have me to do." His duty was pointed out as it were in sun-beams. He was told how great things he must suffer for Christ's sake. The weapons of death and vengeance fell from his grasp, and from an unrelenting persecutor, he became the patient, persecuted disciple of the Son of God. The mighty current was now changed, and all the energies of his soul were roused to act in a nobler cause—the cause of peace and life. With the calmness of the morning he commenced a career which shed unfading glory on his name. The sun shall fade, and sleep in his primeval clouds in the dark bosom of nonentity, ere Paul's name shall be unremembered, or the lustre of his character be dimmed, or the fabric of his divinity be prostrated to the dust. Eighteen hundred years have already stood pre-eminent on the Apostolic page unshaken by the floods of Atheism, unwashed away by the surges of infidelity.

The man on whom the Jewish Sanhedrim had built their hopes as the champion of war against the kingdom of Messiah, was now enlisted in its defence against those who had been his betrayers and murderers. His power they dreaded—its effects they severely felt. This unexpected event fired their indignation, and changed the current of feeling against Paul. He was no longer the pride of his nation. No, he was "a pestilent fellow—a mover of seditions—a ringleader of the sect called the Nazarenes." Their vengeance was fixed upon Paul as the centre of action that had put the moral world in motion around them. A storm of persecution commenced that nothing but his blood could assuage. He was accordingly hurried from one human tribunal to another—from the Governor to King Agrippa, and from King Agrippa to Caesar. He passed through all grades of trial and insult—from the disorderly mob who beat him and stoned him, uncondemned, and contrary to law, he being a Roman, up to Caesar who ruled the empire at his nod. On all occasions he answered for himself. His eloquence divided the multitude of the Pharisees against that of the Sadducees. It made Felix tremble on his judgment seat. It filled Festus with amazement, so that he involuntarily cried out, "Paul, thou art beside thyself; much learning doth make thee mad!" Yea, captivated by the power of his eloquence, King Agrippa forgot the splendor and dignity of his throne, and for a moment, felt his inferiority to the prisoner at his foot-stool, bound with a chain.

From this unjust tribunal, where Jews were thirsting for his blood, he appealed unto Caesar. On his passage to Rome he suffered shipwreck, but landed safe ashore on an island called Melita, inhabited by barbarians. They showed kindness to this distressed crew by receiving them into their habitations, and kindling a fire to protect them from the rain and cold.

We are now in that chapter of Paul's history where our text is recorded. "And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, no doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God."

From the above, we are to understand that the barbarians looked upon Paul after having so completely overcome all the trials of his persecutors and escaped the dangers of the sea, as a man that was sustained by some invisible power, and worthy to receive, at least, their hospitality and respect. They considered, no doubt, his doctrine whatever it might be, approved by the being whom he served, because that same being had revealed to him the safety of all that were on board of that ill-fated ship. But when they saw the viper fasten on his hand, they imagined, though he had escaped the sea on account of his religion, yet no doubt he was a murderer, and therefore vengeance suffereth not to live. Here it is intimated, that though his doctrine might be true, yet his character was such that he was not fit to live and propagate it. But he shook off the beast into the fire, and felt no harm.—They now changed their minds, and said that he was a God, feeling confident of his triumph over every obstacle thrown in his way by the enemies of truth.

Though the scriptures compare the tongue to a viper—though they declare, "the poison of Asps is under their lips," yet I will not affirm, that the viper in our text, is a figure of the slanderous persecutions raised against Paul in charging him with being a murderer. But by way of inference, we make the following plain deductions from the text.

1st. The believers in the doctrine of universal salvation are persecuted by an intentional misrepresentation of their sentiments, as having a licentious tendency on the morals of the people.

2d. Having surmounted these misrepresentations and driven their authors from the contested field by fair argumentation, they now resort to their last strong hold, which is to defame the reputation of those whose arguments are incontrovertible.

1st. The believers in the doctrine of universal salvation are persecuted by an intentional misrepresentation of their sentiments, as having a licentious tendency on the morals of the people.

When the doctrine of Universal Salvation first commenced its spread in this land of liberty and independence, it was looked upon with contempt by its opposers, who gave it no other notice than a sarcastic sneer, and encouraged the rabble to beset the house of worship and molest and stone its first venerable defender. But in despite of open violence, it soon began to assume a more imposing appearance by the respectability of its numerous advocates. The mob unable to check its progress, it began in some measure to occupy the attention of the clergy. They however did not suppose it deserving a serious argument, and resorted to ridicule and misrepresentation. "The Universalists hold that men are going to heaven in their sins—they hold out no punishment for the wicked—they hold to no devil, no hell, no endless misery for the finally impenitent. And in doing this, they remove all restraint from the minds of men, open the flood-gates of iniquity, and let them go on in the indulgence of sin."

With these and a thousand other misrepresentations of the same character, the doctrine was first assailed. This answered their purpose for the time being; but it was soon discovered, that such assertions were ill founded; for Universalists were no worse characters than their defamers; but were as good neighbors, as moral men, as conscientious christians, as upright citizens as those of other persuasions. Satisfied that puerile, malicious attacks were but as the flax that falls assunder at the touch of fire, and that some more permanent measures must be resorted to, they began by degrees to enter the contested field, supposing that a few sound orthodox arguments, such as quoting disputed passages, would be all sufficient to sweep the doctrine of universal salvation from the light of the sun. But they soon found that we had an equal right with ourselves to the interpretation of scripture;—that no human being could claim infallibility; and on that ground the contest appeared formidable, and victory seemed to hang doubtful. In this moment of extremity and suspense, they enlisted all their talents, learning and art, and brought on this mighty reinforcement into the field of action. The engagement now became general. On the one hand all the clouds and darkness of mystery we brought forward to dim the sight, and all the magazines of vengeance stored by an angry God in the regions of woe, were laid open to terrify the heart; and on the other hand were employed the light of reason and revelation which disarmed mystery; and the impartial benevolence of Jehovah in all the soft loveliness of heaven to set at defiance unending wretchedness and pain. All was ready. The dreadful conflict began. On one hand dark and dreadful as the night

"Tempests of angry fire did roll
To blast the rebel worm,
To beat upon his naked soul
In one eternal storm."

On the other hand, brilliant and glorious as the mid-day sun

"Eternal love and heavenly light
Did stream athwart the gloom,
And truth unerring put to flight
That dread impending doom."

The battle raged in more than human war, but the soldiers who fought to save the kingdom of darkness from final destruction, soon retreated, and sheltered themselves behind the dark bulwarks of mystery. Here they rallied their broken forces, held a council of war, and unanimously concluded that reason was not a spiritual but a carnal weapon. "She has lent us no efficient aid in the first onset, has turned traitress and gone over to the foe, and most clearly proved, that the kingdom of darkness shall come to an end, and that the God of heaven shall set up a kingdom, that shall break in pieces and consume all other kingdoms, and that all dominions shall serve and obey him. Yea, she has proved that Messiah, through death, shall destroy him that hath the power of death, that is the devil. But shall the devil's kingdom be destroyed? No; impossible. Reason is carnal; we will banish her from our ranks, and enlist mystery, our never failing friend." Under her banners their forces are rallied. No general

engagement, in the open field, in the light of the fair sun of righteousness, was again attempted. A lurking warfare was carried on. Now and then from this mighty host we heard a feeble gun discharge, but at such a distance, sheltered behind mystery, that it failed of doing execution, spending its force in beating the air. No cannon of huge calibre rattled its grating thunders against us. The mighty are as still as the house of silence. The battle is over; the victory is won.

This was the general engagement, and it was decisive. The learned are driven from the press. Volumes of our works are before the public unanswered. Though the declaration has gone forth from the headquarters of war, that "they must, and shall be answered," yet the prospect of an argument is becoming more and more doubtful. They have been attacked in their strong holds. All those passages and original words, to which they have resorted as a last subterfuge to prove the revolting sentiment of eternal ice, have, by fair argument, been taken from their hands; their bulwarks of mystery are prostrated to the dust, and the doctrine of unending torture lies stripped—completely stripped of all its dark robes of vengeance, and receives not a shadow of support from reason or revelation. Mystery may lend it her aid, and foster this doctrine in some bosoms a few years longer; but as light and knowledge increase, she must recede, and at length resign her empire over the human intellect, and leave man, as God made him, free to be governed by the dictates of his reason and understanding.

Having shown that the believers in the doctrine of universal salvation have been persecuted by an intentional misrepresentation of their sentiments as having a licentious tendency—we will notice,

2d. Having surmounted their misrepresentations, and driven their authors from the contested field by fair argumentation, they now resort to their last strong hold, which is to defame the reputation of those whose arguments are incontrovertible.

The advocates of unending woe finding their creeds indefensible, and that no argument on their part can set aside the universal goodness of God in the salvation of all men; seem tacitly to acknowledge its correctness, by saying, that if it is true, still it is dangerous to vital piety, and ought not to be preached. No man ought to be suffered to propagate it. This is virtually saying, the defenders of Universalism have triumphed over all misrepresentations with which they have been assailed; they have not as a denomination been pulled in pieces by the disorders of the mob; they have been hurried from one tribunal to another; refused to be judged at the bar of mystery and partiality; appealed to the throne of reason and justice, and escaped the dangers of our liquid sea of fire and brimstone. They have completely outtrode the storm of eternal vengeance with which we threatened their destruction. They are thus far entitled to some outward respect and formal favor. Notwithstanding all this, yet the poisonous viper of slander from the burning fire of envy has fastened upon them as a denomination; and notwithstanding their triumphant escape, yet vengeance suffereth not that doctrine to live.

No greater evidence can be furnished of the falsity of a doctrine, and the corruptness of the human heart, than when its advocates are driven to assail the character of their opponents as a last resort, to keep alive a dying cause. If the doctrine of God's universal and impartial goodness could be successfully opposed by fair arguments, supported by reason and revelation, it would be done, and the characters of its defenders would then escape the venom of the tongue. But what can be expected even in this land of liberty, from that sentiment which was originated in vengeance, and was established by shedding the blood of many hapless victims, from Michael Servetus, the Unitarian, down to the harmless Quakers who were put to death in Salem for conscience sake? It is true, that the constitution of our beloved country, protects our property and lives, and permits us to worship God according to the dictates of conscience; still, the same spirit is now in existence, and resorts to every ungenerous method which lies beyond the protecting arm of the law. "I do speak that which I do know, and testify that which I have seen." Show me the town, if you be able, where the preacher of universal salvation and his people have escaped the tongue of detraction. It cannot be done. From the one who deserts the church, to the one who was born free, all must in their turn endure the fiery trial that awaits them. They will not condescend even to grant an honorable dismissal to the fairest member in their church, nor let him peaceably withdraw himself to unite with Universalists; but they first excommunicate, and not content with this, they pursue him with misrepresentation and slander. The more influential the member, or the more successful the preacher, the more inveterate and unrelenting are their persecutions against him. There is but one motto pervades their ranks, that is, "break him down if you can, the end justifies the means." This course of con-

duct is a complete subversion of sound principle, a forfeiture of all claims to the christian character. We are to speak evil of no man. On no single point are the scriptures more decisive and clear, than on that of slandering or evil speaking. It is immaterial how religious a man may be in his pretensions; if he sows discord among men, his religion is vain. His tongue is but a fire, a world of iniquity, and from it come war and fightings among you. It shows the weakness of the cause in which a slanderer is engaged, and evinces the corrupt fountain from whence these bitter streams flow. However fashionable slander and detraction may have become in the cause of what some call religion, yet fashion can never alter its unholy nature. So long as the word of God condemns it as in the highest degree sinful—so long fashion and custom can never make it subservient to the cause of Christ.—Church and state ought never to become united. Christianity and politics ought to be kept forever separate. Men in politics, have grown immensely corrupt; and if we are to believe all that is published, then many of the highest officers of our country, are the dregs of society, and on a level with the abandoned criminal in his dungeon. At such vile calumny against those who are placed over us according to the spirit of our constitution, and whom we are bound to honor, we ought as a nation to shudder. But so little confidence have the enlightened people in such calumny, that their feelings will rise with compassion towards the most injured candidate in proportion as he is oppressed, and elect him as the man of their choice.

Just as it is in religion. That preacher who is the most oppressed and abused, if his friends cling to him, will ever meet with the most success. There is a sympathy in the human bosom, that will yearn over suffering, and at length disarm those who are enemies, and make them friends. This ever has been the case, and ever will be, so long as we are sensible that the best of men in all ages have erred, and that all have their failings. To err is human, to forgive, divine.

Who is there under the sound of my voice, that has the least acquaintance with human nature, who would be willing to put himself up for a mark, and let an eagle eyed public scan his life, by putting in print all his failings and increasing them to mountains? There is not one so self-righteous that he would risk it. If any one say that he would be willing to step forward, one thing is certain, he would do it with a hypocritical hope that many of his secret deeds would not be brought to light but escape observation. It has been justly observed,—"there is a certain class of people who seem to take satisfaction in the failings of others, and are most severe upon those whom they most resemble, while those in all ages, who have shown conspicuous as the benefactors of our race, have been noted for their indulgence of human failings, and abounded in the virtue of forgiveness."

There is nothing more certain than that every doctrine which has met with the most malignant opposition, has in the same proportion gathered strength. Of the truth of this, we have the most decisive evidence in the rapid progress of the doctrine of universal salvation. When argument against us has failed, misrepresentation has been substituted; and when that has been exposed, the moral character of both preacher and people have been attacked with a violence proportioned to their prosperity. The main battle has been fought. The enemy has abandoned the field.

The only weapon left them is calumny. Accordingly, state prisons are ransacked—the taverns, the ale houses, and grog-shops are faithfully searched, and the loathsome cell of the condemned is visited, if perchance they may find the criminal, the drunkard, the profane swearer, the gambler, or the murderer who believes in universal salvation, as though such characters were not to be found among the believers in endless misery! And when they happen to find one, it is then sounded "from Maine to Georgia, and from the Atlantic to the banks of the Mississippi" as the dreadful effects of the doctrine of universal salvation. When one of its preachers is able on every ground to meet them, and their cause in shaken and receding wherever he goes, he is called a dangerous man in Society; and being unable to meet him in open contest, they resort to secret slander, and fasten upon him every viper they can, to destroy him. But they will be shaken off and leave him unharmed. He who spake as never man spake said, "they shall take up serpents, and if they drink any deadly thing it shall not hurt them."

The cause, therefore, in which we are engaged, having stood the test of every carnal weapon, will never fall, unless they effect a union of Church and State and call to their aid the arm of civil power.

Let our hearts then be encouraged and strengthened by every trial to persevere in the cause of heaven, and to keep the unity of the spirit in the bond of peace. Then we shall be able to shake off every odium they heap upon us, consume it by the spirit of burning, and feel no harm.

Let us follow the example of Jesus Christ as did the persecuted Paul. He kept his eye on a noble world, saw where all those commotions would shortly terminate, and unmoved, met the storm of this transient life. Death is before us. The short drama of human existence will soon be acted, and the solemn curtains of the tomb forever hide as from human sight. Some of us have but few more days left, ere the measure of our existence will be filled up. Let us improve them in meliorating the condition of others, and not in rendering the oppressed more wretched by adding to their woes. O the fleeting existence of man! Our life is a dream. Soon we shall lie down together in the dust, and the worms shall cover us! My God, if I have wronged any human being in word or deed, forgive me, and let this soul shudder at the thought of adding one drop to the bitter cup that thy providence has assigned any dependant creature to drink. May the doctrine of universal benevolence, which we advocate, not be an empty name pronounced by our lips without being felt by the heart. But may its principles be deeply seated in our souls, manifested in our conduct, and felt benignly, by our associates in life. May our existence be beneficial to the rising generation, our conduct harmless and circumspect, and our bosoms calm as the morning and peaceful as the slumbering lake, unruffled by the beating storm. May we not be moved by any event that awaits us—keep a firm and steady step through both good and evil report, and be calmly resigned to the will of heaven. This will crown us with glory in the approbation of a good conscience while here, and our names shall live in the hearts of the good and just, and our memory be blest when we are here no more. Let us then, as the healing streams of universal love are quietly rolling around us, rejoice in our present prospects, and look forward with an eye of faith to those noble objects that shall one day engage our attention and satisfy us forever! A resurrection morn shall fill each ear with echoing shouts of victory immortal over death and hell, and turn each eye on scenes of consummate delight. What hopes are here! Earth's brightest ray fades and darkens as it touches those floods of light, that roll on yonder cerulean plain. No discord there shall ever rise to interrupt our eternal repose in the arms of Sovereign Love. No din of war be heard; nor slander with her envenomed tongue, but all be hushed to peace. I want no more to fill my earthly joy, I ask no other inducement to cause my love to freely flow to him who made me, and will bless all my fellow men. Standing before this lovely Being, and lost in this charming prospect, can I lay an oppressive hand on one of those creatures here who will be with me there. My God, forgive the thought.

The minds of all being changed in a moment—in the twinkling of an eye, they shall be brought reciprocally to acknowledge such other Gods to the words of God came and the scriptures cannot be broken.

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDNER, FRIDAY, DECEMBER 18.

—“One more number, will complete this volume of the *Intelligencer*. Two thirds of our subscribers have not yet paid for the current volume—and a very large number are still in arrears for two and some for three years. We are ready to send receipts to all. Shall we not do it before the commencement of the year 1830. “Payable in advance” is the condition of publication. We hope that condition, will hereafter be more generally complied with.

“OBSTACLES PRINCIPLES.”

It was a maxim of the ancients, “Resist beginnings if you would secure a salutary end.” The whole history of the world will show, that the first measures towards the overthrow of the liberties of a people, were always dressed in the robes of innocence and made to appear friendly to the cause of freedom. Then are first steps regarded as innocent or unimportant at the time, which, when they are taken, lead with greater certainty at every advance, to destruction. The first steps towards a national religion—and consequently towards an overthrow of our civil liberties in the United States, are now being taken by the orthodox by a simultaneous movement from one end of the nation to the other. The first step, is, to establish the principle that Congress, (as in the case of petitioning for the stoppage of Sunday mails,) have a right to legislate on subjects relating to religion. That they are compelled to be less devotional and religious on account of the mails being conveyed on the great routes on Sunday, or that they feel themselves to be deprived of any civil rights by the existing law, no one believes. If in one case out of a thousand the mail does pass by a meeting house in service time on the Sabbath, it no more distracts the devotion of the sanctuary than if one of the rich worshippers were coming to church in his coach and six with his negro servant to stand by his horses while his master goes in to humiliate himself before God. The simple stopping of the mails is not the object. A fig do they care about this. No. Let them accomplish what they are after, and they would not care if the mails passed their church doors every hour in the day. That the mails, in some few cases travel Sunday, is the occasion not the cause of their present operations. They have ulterior and more important objects in view than the mere stopping of these mails. Let them get Congress to yield to them in one point, and their demands would increase with every new case of subservience on the part of Congress. Let them succeed in inducing Congress to decide that the first day of the week is the Christian Sabbath, and so say that no one shall do any thing on that day which is not in accordance with the views of the orthodox on the subject, and the next thing we shall hear, would be, that Congress must decide that their church is the only true Christian church; that the welfare and preservation of our institutions depended upon the propagation and acknowledgment of their doctrines; and that every citizen who refuses to submit to this decision

shall, and of right ought to be, excluded from power and punished as an enemy to the peace and welfare of the State. The truth is, as the Senate saw last winter, their grand object is to get the destinies of the republic in their own hands, with a view to enforce their religion by fines and penalties; and the efforts to stop the mails is the first step, the “entering wedge,” which, unless it is promptly and spiritedly resisted at the outset, will have a direct tendency to hasten the dissolution of our free institutions.

Fellow citizens—all who love republican liberty—it is high time—we repeat it, it is high time your eyes were open to the crafty and deeply laid plans which are in existence with a class of people who profess to be the most religious, and who therefore claim to have the greater power and control, to rob you of your equal rights and freedom. Let such men be watched; let them be rebuked by you in every case where they propose to use you as tools for the accomplishment of their anti-republican purposes. We know indeed, that a few editors of common newspapers—but a few—disbelieve that the orthodox are planning an union of church and state. The *Portland Gazette* is among this number. Its editor does indeed believe, that it is improper on the part of the orthodox to urge the subject of the mails before Congress, as by so doing they will injure their own cause; still he doubts whether any one is so preposterous as to think seriously of uniting church and state. We can hardly think the editor of that paper has examined this subject attentively. If he had, we dare say he would not be found singing this syren song of “no danger.” Generally it seems to be conceded by editors, that it would be an unsafe step for Congress to yield to the demands of the orthodox even in the case of Sabbath mails. We rejoice that such is the state of public sentiment amongst those who are on the watch towers of liberty. It is only necessary that the people should view the subject as it is and “resist beginnings” and all will yet be safe.

Petitions for stopping the mails are printed in thousands and tens of thousands. In every county in this State, and no doubt in every county in the United States, some one orthodox minister is furnished with a supply of copies, with instructions to send one or more into every town in his county to the charge of a preacher or active layman of that party. These are now, even this moment, industriously employed in carrying the petition to every person it will answer to approach on the subject, men and boys and in some cases children, requiring them to put their names to the memorial. In this way a terrible array of names will no doubt be obtained, the mere number of which will astonish Congress and the nation. In some cases probably names will be forged, or the names of persons not in existence will be added to the list, as was done in several instances last winter, to make it appear that a very great proportion of the people are favorable to their designs. We saw one of these petitions a few days since. As we remarked in our last, it goes upon the ground that the present law is an infringement on religious liberty! It urges as the motive of the petitioners, the glory of God and the good of souls. This, if the Spanish Inquisitors ever condescended so much as to explain, is their plea for torturing heretics for their unbelief. Church and state were united in every nation of Europe “for the glory of God and the good of souls.” Thousands, yea, millions of innocent persons have suffered torture and death “for the glory of God and the good of souls.” We hope our fellow citizens will be on their guard and not lend their names inconsiderately to these petitions. Depend upon it, “there is death in the pot.”

The argument of the orthodox on this subject, that religious liberty requires every law to be repealed which is not agreeable to the consciences of professors, is consummately absurd. Religious people have strange consciences sometimes. Where would such an argument end? The opinions of every sect are “conscientious” ones; some are for having “all things in common.” To suit their consciences the Agrarian laws must be re-enacted. The law which now secures personal rights is hostile to their conscientious opinions, and therefore must be repealed. Indeed, if this argument is allowed to be good in other cases as well as that for which it is now employed, all laws must be abolished, unless it be allowed that none but the orthodox have consciences, in which case their consciences must become law to all others.

For ourselves personally, we care little or nothing about the transportation of the mail on the Sabbath. We wish to see that day respected; and if on the whole more benefit will follow the stopping of Sunday mails than the continuing of them, we should wish them discontinued. We never visit the Post Office on the Sabbath; and to us it is the same as if the mail which arrives on that day did not come till Monday. But we confess, we have been enough to make us suspicious of this movement on the part of the orthodox. They do nothing without having a design in it. That they merely wish to stop the mails, we have not the shade of the shadow of a belief. Their managers are crafty, designing men. Liberty and equality are grievances in their sight, which they will remove, when they can, sooner than they would remove from a Post Office on account of the arrival of a mail bag on that day.

JUDAS.

Our friend in Bangor will have noticed that we made an extract in the *Intelligencer* week before last, from Br. Cobb's Review of Dwight's Tract, in relation to the expression applied to Judas—“it had been good (better, as generally quoted) for that man if he had not been born.” That extract renders it less necessary that we should proceed to give a full explanation of the text. We feel disposed, however, to make a few remarks on the subject, with a view to show—that we are glad to acknowledge does not often occur—the inconsistency of Dr. Clarke in his comments on the texts relating to Judas. Under Matt. xxvi. 24, “Woe unto that man by whom the Son of man is betrayed!” it had been good for that man if he had not been born.” (A proverbial expression amongst the Jews, often used by their Prophets as applied to themselves, (Dr. Clarke says:—

“Can this be said of any sinner if there be any redemption from hell's torments? If a sinner should suffer millions of millions of years in them, and get out at last to the enjoyment of heaven, then it was well for him that he had been born, for still he has an eternity of blessedness before him.”

This was said of Judas. And yet Dr. Clarke in another place expresses his belief that Judas was saved! In his Commentaries at the end of Acts i, Dr. Clarke says:—

“The utmost that can be said for the case of Judas is this, he committed an heinous act of sin and ingratitude; but he

repented and did what he could to undo his wicked act: he had committed the sin unto death, i. e. a sin that involves the death of the body; but who can say (if mercy was offered to Christ's murderers, and the gospel was first to be preached at Jerusalem, that these very murderers might have the first offer of salvation through him whom they had pierced,) that the same mercy could not be extended to wretched Judas? I contend, that the chief Priests, &c. who instigated Judas to deliver up his Master, and who crucified him; and who crucified him too as a malefactor, having at the same time the most indubitable evidence of his innocence, were worse men than Judas Iscariot himself; and that if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the yearnings of its bowels. And I contend farther, that there is no positive evidence of the final damnation of Judas in the sacred text.”

These two extracts from Dr. Clarke, placed side by side, make that author appear singularly inconsistent. For he contends that that man was saved to whom the above text was applied, whom he once averred could not be saved if that text were applied to him! In justice, however, to Dr. Clarke, it becomes us to say, that following the first quotation we have made above, he frankly says:—

“It was common for the Jews to say of any flagrant transgressor, *It would have been better for him had he never been born*.”

Intending no doubt to imply that the expression was a proverbial one which must not be understood as applying literally according to the worst impression that could be made out of the expression.

DANGERS OF OUR COUNTRY.

On Thanksgiving evening Dr. Beecher, of Boston, delivered a Sermon on the dangers to which our nation is exposed. There are three points of danger in Dr. B.'s estimation, which are somewhat singular to say the least. The first is, “The excess of liberty,” there being more than our citizens enjoy. To guard against danger from this cause, we suppose it would be the Dr.'s will to abridge the liberty which is at present the glory of our country, and make men less free to oppose his system than they now are. This is a republican doctrine—such republicanism as the Grand Turk advocates. Another dangerous thing is, second, “The easy access to literary advantages.” This is dangerous because it furnishes an opportunity to all to become acquainted with their rights and to distinguish truth from error. It is “dangerous” to orthodoxy. His last point of danger is, “An established religion.” Think of that! What, Dr. B. afraid of an established religion? Yes. But his fears are not that his religion will be established and so ruin the nation. Oh, no. He apprehends there is danger that the Roman Catholic religion, instead of his own, will be established! There is no danger now that the orthodox will ever succeed in uniting their church with state, or that they would do any harm if they should. Every body must take their eyes off of the orthodox and watch the Catholics, who are about to give this government to the Pope of Rome. And while the people are watching and fighting the Catholics, the orthodox will not, perhaps, forget that this will be the time for them to work. Dr. Beecher should have styled his subject the “Dangers of orthodoxy,” rather than “Dangers of our country,” for we see not as liberty and education are dangerous to any thing more than to the cause he advocates.

DEDICATION AND INSTALLATION.

The dedication of the new Universalist Meeting-house in Woburn, Mass. will take place on Wednesday next. Sermon by Br. O. A. Skinner. In the afternoon Br. Skinner will be installed pastor of the Society in that town. Sermon by Br. Russell Streeter.

NEW PAPER.

A new Universalist paper, to be called the *EVANGELICAL MANUAL*, is about to be established in Charleston, (S. C.)

ANOTHER “AWFUL WARNING.”

The Baptist Meeting-house in Alexandria, D. C. was consumed by fire on the 25th ult. It is not known how the fire was communicated, though it is surmised that it took in the pulpit during service—the preaching being very fiery—and burst out after the congregation had retired. No doubt this conflagration must be regarded as indubitable evidence that the Divine Being disapproves of the building of Baptist meeting-houses; at least a similar inference followed the burning of the Universalist Chapel in Providence two or three years since.

Our neighbor Sonnius has conscientious reasons for not rising early in the morning. As the Post Office law now is, the Postmaster in the town where he resides, is obliged to be in his office to make up a mail an hour or two before breakfast. The patriotic and pious Sonnius desires to be Postmaster, but cannot be so according to existing mail arrangements without violating his conscience. This is oppression. He, therefore, is about to petition Congress to repeal so much of the Post Office law as may make it the duty of postmasters to attend to business in their offices before 9 A. M. No doubt his prayer will be granted.

The editor of the *N. Y. Baptist Repository* acknowledges that the Agent of the American Bible Society at Nashville, Tenn. wrote a complimentary letter to W. C. Davis, a sportsman, “heartily congratulating” him on the success which had attended his bets at the late horse races, and piously suggested to him the propriety of contributing a portion of his gaming money to the Bible Society. The Agent succeeded in obtaining from those “wages of unrighteousness,” thirty dollars. We gather the above fact from the *Maine Baptist Herald*.

UNITARIANS.

The Editor of the *Christian Register*, in his paper of Saturday last, insists upon it anew that Unitarians are not Universalists, though “by a numerous body [of Unitarians] the belief is cherished, that all men will be ultimately reconciled to God and restored to his favor.” The Editor of the *Register* is entitled to some reward for the critical discovery, that a man may believe in Universalism and not be an Universalist.

NEW SOCIETIES.

Legal Societies of Universalists have recently been formed in Massena and Depeyster, N. Y. In the latter town a stone church 26 by 44 is nearly completed—one half of which is owned by Universalists.

ORIGINAL COMMUNICATIONS.

[For the *Christian Intelligencer*.]

SUPPORT OF THE MINISTRY.

MR. DREW:—My remarks in my last were desultory. They will be so at the present time. I write in haste, though not without having thought much upon the subject, and pretending to no particular system in my method of writing, shall put my ideas on paper much as they occur to me as I go along. I then said something upon the expenses to which a preacher is liable; but in showing that it must cost him not a little both in time and money to qualify him for the ministry, and in procuring books and new publications, I did not mention all the expenses to which he is liable in the way of his profession. In addition to these things, an obedience to the divine command which requires that “a bishop (or minister) should be given to hospitality,” must subject him to a tax which others out of his profession can easily avoid. By labouring in various places, as a preacher generally must in this state, he forms an extensive acquaintance; and whenever any of this acquaintance have occasion to visit or pass through the place of his residence, generally they feel disposed to improve the favorable opportunity to give him a friendly call, if not to favor him with a visit or—what is a still greater favor—a visitation. If when absent from home himself he has ever shared in the hospitalities of a brother's house, common politeness if nothing else requires that if that brother ever passes his way he should return the compliment. This is all well meant and happily received. But many such attentions, though agreeable allowed, must necessarily occasion an additional expenditure on the part of the preacher in proportion to the number of them. But persons of this description are not the only ones who regard it as their privilege and their duty to visit the preacher. All, whether at home or abroad, who have contributed towards his support, feel a disposition, when convenient, to visit him for friendship's sake, and some at least, if not many, seem to consider that since they have given him a dollar bill or a bushel of corn, he is just so much indebted to them, and it is their right to go and help him expend the one or eat the other. I regret exceedingly, that what is given to a preacher is regarded by the contributors not so much as his due as a gratuity, for which he is under strong obligations of gratitude to them for their charity. This notion not only gives rise to another already mentioned, whereby he must in turn feed half the world around him, but it creates in him a constant feeling of dependence and obligation, and makes him feel as all decent beggars feel in the presence of their benefactors, as a slave who dares not be independent in his remarks lest he should give offence to those who have favored him and on whose charities he must continue to depend. A preacher should not be a slave. He should set an example of independence. The expenses incident to the entertainment of much company, is not the only tax which visitors occasion him. They take away his time. They call him from his books or his writing table; and as he must prepare for the labours of the Sabbath, and is not suffered to do so when he would, he must do it when he can,—viz. in the night watches while others are enjoying healthy sleep, and he is fainting for the want of it. That such is the case with many I have reason to believe: that it is frequently the case with yourself, Mr. Editor, I very well know. Subject to such expenses and such deprivations as these, I ask, ought not a preacher to be enabled to provide for them?—ought he not to be reasonably and liberally compensated under such circumstances? Apply such facts to a man depending upon any other business for support, and I think he would find no hesitancy in answering these questions affirmatively.

But the list of expenses peculiar to a preacher does not end here. He must travel far and wide. Societies in this state generally are scattered and poor—at least the members of them think or say they think they are poor. Consequently a minister must travel, to attend his Sabbath exercises. He must also have lectures and attend funerals when called on sometimes at considerable distances. But he cannot travel without a horse, nor conveniently all weathers without a carriage. To hire is not good economy where a man has to travel as much as our ministers must. He then must purchase a horse and if possible a carriage. These cost money at the first purchase and a continual expenditure to support the one and keep the other in repair. And then the expenses of keeping, tolls, &c. on the road are something—especially when he travels miles, spends a day or two at a time which is precious, labours hard and gets nothing. As an instance of a preacher's liabilities in these matters I will mention a case that occurred in Maine not a great while since. One of our preachers was sent for to preach on a Sunday in a town nearly a hundred miles from his residence. Hoping to do some good and wishing to gratify his brethren, he concluded to comply with the request, harnessed his horse into his carriage and started on the journey. He was absent about a week, which time was lost together with the compensation he would have received at home for his services on the Sabbath. When he returned home, which he did by stage, his account stood thus—loss one week's time, the fifty second part of one year's salary at home, ten dollars for expenses on the road out and in (he having to return by stage which increased the expense beyond what it otherwise would have been,) a horse

which was accidentally killed on the journey, for which he had paid eighty dollars, and the loss of the use of his carriage for about a year it being that time before it was returned. So much out of pocket—The receipts for his journey and labour were—a thousand thanks and an invitation to make them a second visit when convenient. Who could not afford to live sumptuously and then grow rich with such support?

But the expense of an education, the cost of books, &c. the burden of company, the loss of time and the cost of travelling are not yet all the expenses to which a preacher is peculiarly liable. He must always be the first in acts of public and private charity. He must be an example of benevolence—and to a preacher advocating the benevolent system of Universalism, if he would prove his faith by his works, this example must cost him not a little—certainly more than that of preachers of a less benevolent faith. As “an ensample to the flock” his duty calls him to patronize liberally institutions of learning, of religion and of mercy, as well as to search out the poor, the widows and the fatherless and minister to their wants. For a minister to preach up benevolence and not practice it himself, would subject him to the imputation of hypocrisy and of setting a bad example. I have known Universalist ministers to distress themselves by their contributions to relieve the distresses of their neighbors. Their liberality is indeed to be commended; but justice does not require it at their hands, if those on whom they depend for their support deny them the means of practicing it without injury to themselves and their families who require their first attention.

Now it appears to me, and I think it does also appear to every other candid layman, who reflects upon the facts which I have named, that the circumstances peculiar to the preachers of our faith, require a prompt, cheerful and liberal support from the people. Their trials, their labors, their responsibilities, their cares, their liabilities are great, greater than many imagine. I know it seems to many unreasonable, that a man who works, as they suppose, only one day out of seven, should have, say eight or ten dollars for that day's labour. But if they will have it that a preacher works only on the Sabbath, let me ask them to reflect, that he has but fifty two working days in a year—for he cannot make more Sabbaths than that;—and if they were so circumstanced that the year permitted but fifty two days in which they could work (though they might labor hard three hundred and thirteen days beside,) and had a family which they were bound by the laws of God and man to support, let me ask them if they would consider it unreasonable that they should have for each day's “work” a fifty second part of what is necessary to keep themselves and their families from starvation for a year? Let laymen reason as fairly about a preacher's necessities as they do about their own, and ministers would be better supported than they are, and the cause of truth would have more able, zealous and independent public advocates. I have to earn my bread by the sweat of my brow, and have not much wherewith to be liberal; but restricted as I am in my means, I can as well afford to pay ten dollars a year for the support of the minister whom I hear preach as to spend three times that amount, as we all probably do, for trifles or luxuries not absolutely necessary. For one I am willing to do my part towards giving our preacher a support that shall enable him to lay up as much annually as provision against a “stormy day,” as any other equally honest, industrious and prudent man in town secures for himself and family by means of his labor. This is no more than the requisition of justice.

[For the *Christian Intelligencer*.]

UNITARIAN PREACHING.

Within the last four years I have often been inquired of to know what constituted a Unitarian. I have uniformly answered—A belief in the Unity of God,—That God is one indivisible, all perfect being; and that Jesus Christ is a perfectly distinct being or person from the Father; as much so as Aaron was a distinct person from Moses. I have furthermore observed, that these views distinguished them as a body from those Christians who believe in the doctrine of the Trinity.

But after answering the question in this manner, many have appeared as much in the dark, with respect to Unitarians as before. They had such views themselves; but they did not call themselves Unitarians. Hence they have inquired, what kind of doctrine the Unitarians preach? What views they had of the final result of the Saviour's mission? Whether they taught the final holiness and happiness of all intelligences; or whether they taught the doctrine of endless misery? Or whether they held to neither; but to the annihilation of the wicked in the future world?

To these questions I have given the following answers: That they teach the final holiness and happiness of all men; they teach the doctrine of endless misery—and that they also maintain the idea of the annihilation of the wicked. Then again the inquirer has been puzzled; and he has called for an explanation. It appeared very strange that a body of divines who make great pretensions to learning and biblical criticism, should teach such palpable contradictions and absurdities; and equally singular that the people should bear with, and support them. What a minister professing the gospel of peace, and pretending to instruct mankind in the truth, teach three distinct and opposing

doctrines in relation to the salvation of men? Surely such a preacher would find fault with a Unitarian brother for maintaining the existence of three persons in one God, with a very ill grace indeed!—What "strange things" there are in this world!

I do not mean that any one preacher of this order holds to all three of the above tenets; but that they, as a denomination, advocate those sentiments. Of this, any one may satisfy himself by consulting their standard authors! But generally speaking, at least so far as I am acquainted with Unitarian preaching, neither of those doctrines are distinctly preached by them, at the present day. In some of their churches you may attend meeting week after week, and month after month; and you will have nothing by which you can ascertain the preacher's views of another state of existence, or the efficacy of the grace of God manifested through Jesus Christ for the salvation of sinners. And yet you will be pleased with the preaching; at least you will hear nothing that can give you offence. You will be pleased with the preacher's style; you will be interested and edified by his prayers; and you will be almost captivated by the charms of virtue, which he ingeniously exhibits to the mental eye. He will draw the beauty of holiness and the deformity of vice to the very life; and set them home to the heart with a wonderful pathos; but on what to depend for your own eternal life and salvation and that of the world, from him you have not learned. Nothing definite in regard to the purposes of Jehovah in the eternal well being and happiness of his Universe, will fall from his lips.

When you leave the meeting you will be satisfied by your feelings that, although you have had a beautiful table spread before you, furnished with elegant dishes, yet you have had no food which could satiate your famishing appetite. The bread of life and the pure water of salvation have not been placed before the congregation, that they might all eat and be filled. The promises of God for the final overthrow of all natural and moral evil, are passed by in silence; and fine spun and eloquent descriptions of virtue and vice are substituted in their stead.

How different is this course of preaching from that pursued by the primitive preachers of the gospel. They indeed maintained the unity of the Divine Being and character—but they did it in connexion with the doctrine of universal holiness. The boldness with which the first heralds of the cross proclaimed this glorious doctrine, when compared with the timidity manifested by Unitarian divines on this subject is worthy of all imitation and praise. It should teach the latter the folly of courting the applause and friendship of the religious world, by shunning to declare the whole counsel of God. St Paul exhorted Timothy to pray for "all men, for kings and all in authority that we might lead peaceable and quiet lives, in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth. For there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all in due time." In his Epistle to the Roman church, he says, "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Again—"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Now let any man of candor and discernment after attending on Unitarian preaching, set down and read the letters of Paul; the preaching of Peter and Stephen; yea let him examine the pointed and excellent discourses of the exalted Saviour, and he will arise with a full conviction that Unitarians fall very far short of preaching in the demonstration of the spirit, "the grace of God that bringeth salvation unto all men."

Every body knows that the Unitarians are governed by this kind of policy. It is acknowledged by intelligent laymen of their own denomination. Now how shall we account for their studied silence both with regard to the doctrine of eternal torments, and that of universal salvation?—Is it because they have no fixed views on these momentous subjects? This we cannot believe. It would be paying them but a poor compliment indeed to say their minds have always been unsettled respecting doctrines of such transcendent importance to mankind—that they have been "ever learning, and never able to come to the knowledge of the truth."—How then can these things be accounted for? I may be uncharitable, but I am led by existing facts to believe that popularity, in a great measure gives the directing influence to their course. That they love the applause of men more than the praise of God. They know that the glorious doctrine of universal grace and salvation has, in this country always been unpopular; that those who espouse it, especially ministers, are held in sovereign contempt by the orthodox part of the community; and they also know that the rigid dogmatism of Calvinism—such as eternal personal election and reprobation, total depravity, &c. are fast going to the shades of eternal oblivion. They are sensible that the doctrine of endless misery in any shape is becoming extremely unpopular; and they look forward to the time when more rational ideas of God and his government will pervade the land.

Here we see, on the one hand, the flaming turbulent waters of persecution, and on the other hand the muddy waters

of inconsistency, partiality and cruelty, which the people have been instructed to despise and condemn. Hence they have attempted to steer their ship on a narrow, smooth sea, of their own production, between the two extremes. How they can reconcile these things with their consciences I shall not attempt to decide.

But I object to such a course of preaching, because I conceive it to be pernicious in its consequences. Unitarianism is too weak and powerless to be revived as "the gospel of God our Saviour. I will state a case, which will set the subject in a clear and convincing point of light. A young man of sober life and good conversation, spent the two last years of his life in a town in which a Unitarian clergyman was settled. He became soon after he moved into town, a constant attendant on the pulpit instructions of this minister. He endeavored to put the wholesome instructions he received in practice in his life, and in his intercourse with the world.—And thus he continued to visit this house of worship and praise weekly, and sometimes oftener for two years. At length he was taken sick and confined to his bed; the power of his disease baffled all the exertions of his medical friends; and it was apparent that he was about to take his departure from time to eternity. He requested his friends to call his minister. He came, and found him, though in much pain of body and distress of mind, yet perfectly sane and able to converse. Casting a look of unusual anxiety and tender affection on the man whom he ardently loved, he thus addressed him. "For two whole years I have listened with devout attention to your instructions; I have treasured up in my heart all I could recollect, and by them I have been enabled to meet the ills of life with becoming fortitude. But never in a single discourse have you told me whether I should ultimately be saved or lost. I am now about to take my departure—I shall shortly know for myself. I feel that the chords of life will soon be broken; but O the dreadful uncertainty! Tell me, O tell me, thou man of God, what awaits me beyond the Jordan of death?" Here his strength failed him. The feelings of the preacher on this occasion, may better be imagined than described. He felt that he had an important duty to perform, which he had neglected in his public labors. He felt that he should then, unequivocally declare the gospel in all its purity and in its greatest extent. He then preached to him "Jesus and the resurrection." He gave him the fullest assurances from the sacred volume, that "as in Adam all die, even so in Christ shall all be made alive;" and while he continued to expatiate on the glories of an immortal state of uninterrupted joy to a ransomed universe, the dying man felt the life-giving power of "a hope which is like an anchor to the soul, sure and steadfast." With this glorious hope he closed his eyes in peace and fell asleep in the arms of his Saviour.

Let Unitarians and all others "think of these things," and the Lord give them understanding in all things, and enable them through good report and through evil report to commend themselves to every man's conscience in the sight of God.

LIVERMORE.

[For the Christian Intelligencer.]

Gray, Dec. 4, 1829.

BR. DREW—I do not wish, by any means, to weary your patience; but I would beg one more favor—and that is to insert the following in your paper, hoping I shall not have occasion to write any more on the subject.

Solomon says that a brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle; and confidence in an unfaithful man in time of trouble, is like a broken tooth and a foot out of joint. I have found these maxims to be true in my connexion with the Free-will Baptist church; and now ask the privilege, for reasons heretofore given, of stating a few more of my trials with that people. After they received me back a second time into their church, they were divided amongst themselves; as a part had received me into my former standing, and a part of them did not, as they say,—only as a member. Still they chose me a Messenger to attend the next Quarterly Meeting. I was not received into the Elder's Conference as a preacher, as the church did not request it, but was chosen by the Quarterly Meeting to visit and preach in four towns that called on the Quarterly Meeting to supply them. This appointment I fulfilled. It being requested that the church in Gray should signify to the next Quarterly Meeting whether it was the mind of the brethren that I should be received again as a preacher, a committee consisting of my enemies, were appointed to visit every member, with a paper for them to sign, which committee after endeavoring to persuade the brethren against me and adding three or four more to their list than they had on their church list, finally succeeded in getting a small majority against me. This paper was accordingly sent to the next Quarterly Meeting with a most decisive letter, degrading my character, &c. In this way my enemies succeeded against me. And then I must be got out of the church at some rate or other. After many trials on the subject, they finally took the opportunity to disown me when there were but six male members of the church present, as I was informed by some who were there. I would ask the Free-willers, if they regard this as fair dealing? Is this Christian conduct? I leave it to a candid public to decide.

I think the Free-willers must be ashamed and feel guilty on account of such conduct. Ever since they hauled me into

their church, as they did without my request, they have imposed burdens upon me, which, I having borne them, should have begotten some good will and indulgence on their part. But there are some people who will ride a free horse to death and thank no one for his service. At all the Quarterly Meetings that have been at Gray Corner, I have supplied from 60 to 100 people, for two days at a time, with food and accommodation, at my own expense, without ever having had so much as the value of an apple brought me in return, to help me in sickness or to ease my burden in the least from beginning to end. I can have no fellowship with such treatment. Such conduct as has been in their church for some years past, has not been commendable in my view, and I think not in the view of the public.

One of your Church members told me, not long since, that he was turned out of the Church for believing in the Restoration, and for no other cause. So then it seems that for a person to believe in this doctrine is much more heinous in the sight of the Free-will Baptist Church, than for one of their deacons to yoke his oxen on Sunday morning and go into the woods and haul out a load of timber before meeting; for a deacon can do this, it appears, and retain his standing in the Church. Again, I would ask Free-willers if the Church in Gray does not lay under a falsehood. You sent a deacon to my house to see one of your members whom the Church had been dealing with for years, and notified her that at the next Church meeting her case would finally be disposed of, and requested her to attend. I also attended the meeting. The business was settled, and the final decision recorded on the Church records. I know this fact because I saw it myself on record. At the very next Church meeting her case was called in question again, and the same member turned out of the Church. What say you, Free-willers, of this? or was it false? I would here ask the Quarterly Meeting how that body can hold such a Church in fellowship. Is it not to be dealt with, or is the Quarterly Meeting afraid that the Church will do by them as the latter has done by me—causing them to tie up their purses? I do not think the Free-willers in Gray give any too much to their preachers.

I called to see a preacher some years ago in the town of L. He had been sick with a fever and high unto death. I inquired of him how he got along with his family,—whether the brethren helped him any or not, &c. Why, said he, they come and visit me, and talk and pray with me; and when they leave me, heartily ejaculate, "the Lord bless you!" but this was all I got from them. Soon the Calvinist preacher came to visit and pray with him. When he went away this preacher gave him a dollar. The poor preacher who was sick, justly added, his praying did his soul good, and he laid out the dollar for something that did his body good. But it is a rare thing that Free-will preachers get a blessing from the brethren for soul and body together.

It deserves to be noticed, that out of 70 or 80 members in the church, there could but six be found to vote against me. Here I would ask the church as a body, Do you approve the doings of these six persons? If you do not, as I have heard a number of you say you did not, I think you ought to say so regularly, and call them in question for their doings. Why, my brethren, do you let things remain as they are?—Have you no feelings for me? if you have not, I have for you; and my desire is still for your welfare in this and the other world. I am sorry from my heart, that I had to publish what I have; but if you believe that I have erred in so doing, forgive me, and pray for me, and not correct me as an enemy, but admonish me as a friend. I have some good brethren in Gray and New Gloucester yet, and hope the Lord will increase the number, and help us all to do right. Amen.

JAMES COLLEY, JR.

[For the Christian Intelligencer.]

MR. EDITOR.—The following is an extract from the "Beauties of Sterne." I make no apology, short as it is, in offering it for insertion in your paper, believing as I do, that volumes would not express more.

"Hark! that, the sound of that trumpet—let not my soldier run, 'tis some good christian giving alms." S. M.

Timely Caution.—The following from the N. Y. Daily Advertiser is timely and useful: "The universal use of cotton stuffs for dresses, for grown persons as well as children, exposes them to far greater hazard from fire, than would be the case if they were those of a less combustible material. Cotton is almost as dangerous as gunpowder. Multitudes of lives are lost by mere carelessness with regard to this peculiar exposure. No young child should be left alone in a room where there is a fire, or a candle for one minute.—Who can answer for the judgment or discretion of such a child? Certainly not the parent or the nurse, who could manifest so little of both as to risk it in such a situation. Let it be remembered, that death caused by fire, is the most execrable of all forms in which calamity appears. And every parent or nurse, who should, by inattention or from mistaken confidence, contribute to the destruction of a child's life in this mode, would be the subject of severe remorse, as well as deep affliction, for the remainder of her life. It is very desirable that children should not wear any cotton garment in the winter; and that, under all circumstances, they should be watched with the strictest care, and never be left alone in a situation where they may be exposed to fire for a moment—for a moment is enough to cause the calamity."

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, DECEMBER 18, 1829.

CONGRESS. Congress assembled at the Capitol on Monday the 7th inst. In the absence of the Vice President, the President pro tem, Gen. Smith, of Maryland, took the chair of the Senate and called the members to order. In the House, Hon. Andrew Stevenson, of Virginia was re-elected Speaker—he having 152 votes—scattering 39. All the old officers of Congress, regardless of former parties, were re-elected. From present appearances, the legislation of Congress will be conducted this winter with more harmony and less political strife than have existed in the national councils for some years past.

The ice in the Kennebec river, during the violent rain storm on Saturday night last, was broken up and shortly disappeared. The river, in most places, had been frozen across about a week. The storm of that night was unusually severe. The rain fell in torrents and the wind approached to a hurricane—doing some damage to fences, &c. Some houses were injured by the fall of chimneys. The freshest in the river on Monday was higher than it has been before since last spring; the water, at high tide, being over many of the wharves.

On Monday last the citizens of Portland gave in their votes for and against a City form of Government. On closing the poll the vote was found to be, Yeas 489, Nays 547. So Portland is not a City quite yet. The principal objection to that form of government, seemed to lie in its supposed expensiveness.

PRESIDENT'S MESSAGE. The Message of President JACKSON, which was delivered to both Houses of Congress Tuesday noon, Dec. 8, arrived here on Thursday evening following—being but a little over two days in its conveyance over six hundred miles! As we have not room for the whole of the Message, we present our readers with the following synopsis, for which we are indebted to a Boston paper.

On the subject of FOREIGN RELATIONS, the President states that he is determined to ask nothing that is not right, nor to submit to any thing that is wrong; but that ministers have been so recently instructed and sent to the principal powers, that no information can at present be given.

With Great Britain, "alike distinguished in peace and war," he looks for "years of peaceful and honorable competition." The boundary question is committed to an able minister on our part, and to a friendly sovereign, who has assumed the task of arbitration. Our final replication is soon to be made.

As to France and our "claims," he cherishes "a lively hope that the injurious delays of the past, will find redress in the equity of the future;" and he says that our minister is instructed "to press the subject of those claims with an earnestness suited to their irrefutable justice."

From Spain, our minister is to demand indemnity for spoiliations.

Russia, placed by "territory, population and power, high in the rank of nations," and always "our steadfast friend," has opened to us a profitable commerce to which still greater facilities are to be added by the efforts of our government.

With Austria a Commercial Treaty has been made.

From Portugal, a minister has been received according to the rules of our Government, and upon information from our charge at Lisbon.

Denmark has not yet conceded all that is due to us, but it is believed she will.

Our relations with the Barbary powers are pacific.

Brazil has allowed and settled our claims, given bonds for their amount and ratified the treaty of 1828.

Peru is expected to enter into arrangements with us which will put commerce on a better footing.

AS TO HOME MATTERS, the President recommends an alteration of the Constitution, so as to have the President and Vice President chosen by a direct vote of the People, and for one term of four or six years: that if it comes to the House of Representatives, the choice be confined to the two highest candidates and that all Representatives who vote in the election be disqualified for holding an office under the Executive, except Cabinet, Judicial and Diplomatic appointments.

The tariff is pronounced a subject of difficulty and delicacy. The present, he says, has not been so good nor so bad as was expected.

In respect to offices and rewards, the President says that one citizen has no more right to an office than another, and he thinks that more is lost by the dishonesty and negligence of old officers, than by the inexperience of new ones. He commends the doctrine of rotation; recommends remedies for smuggling, also the warehousing system, and shortening of custom house credits; says there have been great losses to the revenue for want of legal skill; recommends the abolition of imprisonment for debt, where there is no fraud; alludes to frauds on the Treasury, the case of Watkins, and defects of the law; recommends "retrenchment,"—the merging of the marine corps of the Artillery; the correcting of the inequality of pay between army and naval officers; says that the "abuses" of the post office "have been reformed;" recommends the extension of the Federal Courts to all the States; the enlargement of the Department of State; disapproves the U. S. Bank, says "its constitutionality has been well questioned," and recommends an issue of Government notes in lieu of it;—also to foster the Military Academy; sustains in a degree Georgia and Alabama in their ground against the Indians and recommends their voluntary removal; also to stop building vessels of first and second rate, and only, in time of peace, to accumulate materials; to abolish the Navy Commissioners; the allowance of Mrs. Deatur's and other claims for the destruction of the Philadelphia; and closes by recommending all to Providence.

Representative Election.—The result of the election in the eastern district for member of Congress is as follows, Dean 943, Upton 630, Williamson 406, Jarvis 855. One town in Waldo, and two in Washington remain to be heard from.

Thomas B. Reed, U. S. Senator, from Mississippi, died at Lexington, Ky. on his way to Washington, 26th ult.

Fire in Bath.—Last Saturday morning, at about half past five o'clock a fire broke out on Front Street in this town, which in its progress was very destructive. It was first discovered in the Store on the west side of that street, occupied by John Young, Jr.; the interior of which was wholly consumed before any alarm could be given. It ran rapidly down Front Street, consuming the Store at the corner of Front and Elm Streets, owned by Elijah Crooker, and occupied by Rufus McLellan, Sophia Hunter, and others. At Elm Street, its progress was stopped by the well directed efforts of the firewards and engine-men, though the Stores on the South side of Elm Street, occupied by D. Hatch and others, and those on the East side of Front Street, owned by Wm. M. Rogers, and occupied by him and John Richardson, were much exposed, and repeatedly on fire. On Elm Street a Store, owned by John Hodgkins, and occupied by L. Young and others, was destroyed; but the fire was here checked by the very spirited exertions of a few citizens, who by digging holes in the flats, obtained water sufficient to save the Shop owned by R. R. Smith, and which was contiguous to the Store of Mr. Hodgkins. From the point, where the fire was first discovered, it ran also Northward, threatening the whole square, as far as Summer Street. The wind blew fresh from the South, and it was dead low water; but through the well directed efforts of our firewards, engine-men, and citizens, it was checked at the junction between the Store owned by E. Freeman—saying Capt. Freeman's Store and House, though with some damage to the former. On Front Street the buildings lost are the Store occupied by J. Young, Jr.; building owned by James Foster, and occupied by James Farrin as a Shoe Store, and Foster & Seale, Coopers—Thomas Haley's Cabinet Maker's Shop—Store owned by W. King, and occupied by T. Tibbets—Store owned by C. Clapp, and occupied by J. Webb as a Shoe Store, N. Conners as a Confectionary, and C. Clapp, Jr. dry goods, &c. and some furniture in the second story. The goods furniture, &c. with the exception of J. Young's, we believe are principally saved, though from the unfavorable state of the weather, much damaged.—The loss is from \$800 to 10,000 dollars, a part of which is covered by insurance.

Maine Inquirer.

The Hon. Wm. A. Duer, L. L. D. Judge of the Circuit Court for the Third Circuit of this State, was yesterday elected President of Columbia College, by a majority of the votes of the board. We learn this result with pleasure. The high standing and distinguished abilities of Judge D. are widely known, and, under his superintendence, with its present strong and efficient faculty, says the editor of the New York Commercial Advertiser, the College cannot but continue to flourish.

Females Beware!—She who smiles on the suit of a drunkard, is preparing for herself an inexhaustible fountain of the bitterest grief. Let her "remember the days of darkness, for they shall be many." With her own hand she is planting a thorn in her pillow. He, whom she weds as the friend of her bosom, and her solace in trouble, will prove the worst foe of her peace!—the greatest Apollyon of all her earthly hopes.—Family Visitor.

The Virginia Convention, 49 to 47, has decided to base the House of Delegates on white population and "federal numbers" combined.

The Baltimore American states that the President's Message was brought to that city from Washington in one hour and a half, or at the rate of 24 miles an hour.

TO CORRESPONDENTS.

"A True Congregationalist" did not come to hand till after the copy of the principal part of our inner form was committed to the printer. The article shall appear in our next. "An Instructor of Youth" is received. He will have perceived that we anticipated the subject of his communication last week.

MARRIED.

In this town, by Rev. Mr. Atwell, Mr. John Lawrence to Miss Jane C. Neal.

In Litchfield, on Sunday last, by Abner True, Esq. Mr. Smith Gordon, aged 18 years, to Miss Jane Gray, aged 15.

In Sidney, Mr. George Kenny, of Waterville, to Miss Pamela Moore, of the former place.

In Boston, by Rev. Mr. Ballou, Mr. Thomas H. Holland to Miss Harriet, daughter of James Allen. Mr. George W. Coombs, of Salem, to Miss Ann Cloutman, of Boston.

In Saco, Mr. Jeremiah Marshall to Miss Abigail Kendrick—Mr. Andrew E. Leighton to Miss Hannah Mathew.

DIED.

In Portsmouth, N. H. the Hon. James Sheafe, formerly a Senator in Congress.

In Providence, Nathaniel Waterman Jackson, Esq. Town Clerk and Clerk of the Court of Probate, aged 68.

In Boston, Mrs. Catharine Wood, aged 72.

In Clinton, Nov. 19, of consumption, Mr. Timothy W. Chase. Br. Chase was a member and an officer in the Universalist Society of Fairfield and vicinity. About six years ago he was happily brought out into the liberty of the Gospel, and from that time till his death, he remained firm and unwavering in his belief of the final salvation of all men. In his last sickness great efforts were made by his opposing friends, some of whom were near relatives and one a preacher, to shake his faith in Jesus Christ as the Saviour of the whole world; but without success. He had too rationally and too maturely made up his opinions on this important point, to be shaken by arguments which he had long since satisfied himself were not sound. In his dying moments, in the presence of doctrinal opposers, he testified that his faith was that which works by love, purifies the heart and overcomes the world. "It is my meat and my drink," said he, "to be in the service of my God." Mr. Chase was a man highly respected and greatly beloved by his neighbors and fellow citizens. Sustaining an excellent moral character, he furnished, in life, an evidence that Universalism is good to live by; and rejoicing in the God of his salvation, in death, he has also proved that this doctrine is equally good to die by. Realizing the importance of sustaining the cause of truth, in his last sickness he lamented that he had not done more, though he had done not a little, towards promoting the Gospel of truth.

He has left behind him one orphan child—his wife having died about a year ago. May a faithful God regard it through a long life with paternal favor—prove himself a father to the fatherless and vouchsafe his aid and direction in all the duties of life.

Previous to his decease he made his own arrangements for his funeral, expressed a wish to have Br. McFarland attend his funeral, selected a text for the Sermon, (2d Sam. xiv. 14) the hymns to be sung and the epitaph to be inscribed on his grave stone.

BALFOUR'S LETTERS.

LETTERS on the Immortality of the Dead, and a future retribution, in reply to Mr. CHARLES HUDSON, by WALTER BALFOUR—just published and for sale at this Office, and by the editor in Augusta. Dec. 17.

POETRY.

FROM THE N. E. WEEKLY REVIEW.
ON THE MARRIAGE OF THE DEAF AND DUMB.

No word!—No sound!—and yet a solemn rite
Proceedeth, 'mid the festive lighted hall.
Hearers are in twenty,—and the soul doth take
That oath, which unobdied must stand, till Death,
With icy seal, doth close the scroll of life.

—No word!—No sound!—and still you holy man,
With strong and graceful gesture hath impos'd
The irrevocable vow,—and with meek prayer,
Hath sent it to be register'd in Heaven.
—Methinks this silence heavily doth brood
Upon the spirit.—Say, thou flower crown'd bride,
What means the sigh that from thy ruby lip
Doth 'scape,—as if to seek some element
That angels breathe?

Mute!—Mute!—'tis passing strange!
Like necromancy all—And yet 'tis well:
For the deep trust with which a maiden casts
Her all of earth,—perchance her all of heaven,
Into a mortal hand—the confidence
With which she turns in every thought to him,
Her more than brother, and her next to God,
Hath never yet been meted out in words,
Or weigh'd with language.

So ye voiceless pair,
Pass on in hope—For ye may build as firm
Your silent altar in each other's breasts,
And catch the sunshine thro' the clouds of time,
As cheerily as though the pomp of speech
Did herald forth the deed.—And when ye dwell
Where flowers fade not, and Death no treasure'd tie
Hath power to sever more,—ye need not mourn
The ear sequestered and the tongueless tongue:
For there the eternal dialect of Love
Is the free breath of every happy soul.

From the Oxford Observer.
ON THE DEATH OF GOV. LINCOLN.

Why and swells the dark wave, on Kennebec's tide?
Why sighs the soft breeze, o'er the waters that glide?
Why nature's bright beauties, all veiled in deep wo?
And why ye, her minstrels! your strains plaintive flow?

Why chimes the death-bell, with the cannon's loud roar?
They peal like deep thunder, 'long Maine's peaceful shore.
The drums sadly beat, while the pipes mournful play,
The leafless grove echoes the bugle's soft lay.

See! see! where Augusta's proud turret rises,
Enshrou'd in his tomb there our honored chief lies,
The Patriot, Statesman, unrivalled his worth,
There moulders he, and mingles with dust of the earth.

Oh! hallow the spot, where his pallid form sleeps,
For science bends o'er his ashes, and weeps,
She plucks from her fair brow, a wreath in full bloom,
And twines it 'midst diamonds of love round his tomb.

Rest, rest, noble chieftain, hope pillows thy head,
For Gabriel's loud trumpet will soon startle the dead,
With hoo-ars immortal, thy dust then shall rise
And bright Angels shall guard thee to bulver skies.
Livermore, Oct. 1829.

MISCELLANY.

The following dialogue, between a Shaking Quaker and a new created Deacon, who happened to put up together at a public house, we copy from the *Stratford Gazette*,—published there as an original communication. We think it worth publishing, and have no doubt of its veracity.

SHAKER AND THE DEACON.

Enter Landlord. Friend there is a traveller who has put up with me who does not wish to be with the multitude in the bar room or sitting room, and as my house is now full, I cannot accommodate him unless that you will obligingly permit him to sit in your room until he retires.

Shaker. Yes, if he be a sober man, I have no objection.

Land. I thank you, I will introduce him—(Exit.)

Enter Landlord and Deacon.

Land. This is the Gentleman, Sir, for whose introduction you gave consent.—(Retires.)

Shaker. Be seated friend, before the fire.—(The Deacon sets down.)

D. It's a cold night.

S. Yea.

D. I abominate a Tavern.—(No answer.)

D. I sometimes think a tavern a meeting house for the ungodly.—(No answer.)

D. The church to which I belong and in which I hold the office of Deacon condemn dancing as the worst of sins.—(No answer.)

D. You belong to the Shaking Quaker Society, I take it.

S. (After a pause.)—Yea, I am a member of that people.

D. Do you hold any office among them?

S. Yea, that of Brother.

D. I suspected that you belonged to the C-n-ry Society, and that you was the man they called Deacon Ed—ly.

S. I belong to that Society.

D. Your people I understand dance on the sabbath day.

S. We labor before the Lord on the first day of the week.

D. In either sense it is a prodigious abomination, and our missionaries ought to be sent to enlighten you.

S. Friend, dost thou confide in thy faith?

D. Yes.

S. So do I in mine.

D. But you are in a state of moral devastation, of sin, and of rebellion against God and his revelation.

S. Friend, I have not a gift to converse with thee at this time. I will not condemn thy faith,—permit me and mine to remain in peace.

D. I feel it my solemn duty to warn you to beware of dancing as you would the wrath to come.—(No answer.)

D. You are in a state of sin and moral darkness; will you shut your eyes against the light of revelation?

S. Nay, friend.

D. Then how can you dance, or labor as you call it, without scripture authority, and against the light which our churches send forth.

S. Art thou a Deacon, and hast thou a Bible, friend?

D. Yes, I am a deacon, duly "set apart" according to the ordinance of the Church of God, and have a bible, which I understand from Genesis to Revelations.

S. Then I cannot give any additional information to thee, who understandeth the whole of the law of God; and we will cease to speak further thereof.

D. If you can produce one text in the whole book to countenance dancing, I will cease to speak further.

S. Friend, thou art kinder than I expected: I will answer thy request *threefold* upon THINE OWN CONDITION; and first for the dancing of a PROPHETESS. "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and dances." Ex. xv. 20. Dost thou think, friend, if dancing was not acceptable to Israel's God, that Moses and Aaron would have suffered the sisters to have danced before the Lord the moment they had escaped the Egyptians and miraculously passed through the red sea?

D. I have no recollection of that text; I will take it down, and after reading it show it to our minister; but you will proceed with the rest.

S. "And Jephthah came to Mizpah unto his house, and behold his daughter came out to meet him with timbrels and with dances, and she was his only child, beside her he had neither son nor daughter." Judges xi. 34. Jephthah was a Judge in Israel and favored of the Lord; canst thou believe he allowed his only child to dance if it was wicked? and would she go forth to meet her father in a manner not truly acceptable to him?

D. I have noted it down with the other. I have heard that the Shakers had a bible for themselves—proceed.

S. "And it came to pass, as they came when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel singing and dancing, to meet king Saul with tabrets, with joy and with instruments of music." 1 Samuel xviii. 6. Now, friend, Israel was a favoured people of the Lord, and would the women "have come out of all the cities of Israel singing and dancing" before Saul and David for the great victory, unless it was approved by their God? Nay, friend, they would not have sinned against God for the victory and deliverance which he had given.

D. Admit your texts are from our true Christian Bible, they do not prove that men or boys were allowed to dance; it was only the women, and they are allowed to do almost anything; and if I find those passages in my Bible, I shall think they always have been a prodigious abomination from old mother Eve down to the lag end of them.

S. Dost thou believe, with thy Bible, that David was holy, and a man after God's own heart, friend?

D. Yes, to be sure, I do most solemnly.

S. T-k care, friend, for verily thou wilt make thy God a dancer, if David was after his heart, for "David danced before the Lord with all his might, and David was girded with a linen ephod." 2 Sam. v. 4. Now canst thou believe, friend, that holy David would have danced before the Lord, if the Lord was not fond of dancing?

D. This is an abomination of abominations, worse and worse: Oh I can smell sulphur already in this room.

S. Not unless thou hast it about thee, friend, for my people neither make it, or have occasion to use it.

D. Your scriptures I now flatly deny. I can't recollect a word of it; if it be found any where it must be in Ann Lee's revelation.

S. Nay, friend, be not offended that I repeat thy own bible to thee, thou wilt find all therein. I fear thy memory does not quite reach from Genesis to Revelations.

D. Well, if such passages are to be found in the Bible, like the old dispensation, they are out-lawed and not now binding nor never will be again.

S. Verily I would fain ask thee one question; dost thou believe that Israel will be gathered together?

D. Yes, for it is the promise of God.

S. Yea, verily, and hast thou faith that thou art one of the ransomed of Israel?

D. Yes, I have the evidence in the church.

S. Then, friend, if thy Bible deceive not, thou thyself wilt yet have a merry long time of dancing.

D. This is worst of all; you may make all the women of Israel dancers and king David to boot, but mind, you have now got a Deacon of an orthodox church to deal with, you nor any other power can make me consent to dance; take that for answer.

S. Then thou already deniest thy faith in being one of the ransomed of Israel, for God hath said, "Again I will build thee, and thou shalt be built, O Virgin of Israel; thou shalt again be adorned with thy tabrets, and thou shalt go forth in the dances of them that make merry." Jeremiah, xxxi. 4.

D. Well, I tell you again, I will not dance with them.

S. Verily, friend I may say, "according to thy faith be it unto thee."

D. I now believe every word in Mary Dyer's book concerning you.

S. Yea, friend, it seemeth strange unto me, that thou shouldst follow the counsels of Mary concerning us, and denounce the examples of Miriam the prophetess of God.

D. I hold it my duty not to say one word more to you.

S. Thou hast my thanks, friend, if steadfastly thou keepest thy promise, thou wilt find thy silence more useful to thee than thy accusations, and more conformable to the character of a Deacon, who should be, at least, decent in his deportment, and an honest seeker after the truth.

D. I'll leave this accursed room as soon as I can get my hat and coat.

S. Friend, thou hast spoken again and sworn too.

D. I don't thank the landlord for putting me into this room, [runs out in a rage.] S. Thou wilt dance soon I fear, THOU DEACON OF THIS WORLD. [Exit Shaker into bed.]

EXERCISE. Persons whose habits are sedentary, deceive themselves into a belief that mere physical exercise will preserve health; and accordingly take daily walks for that purpose, while the current of their thoughts remains unchanged. This we conceive to be a radical error. The only exercise that can produce a really beneficial result, is that which breaks up the train of ideas, and diverts them into new and various channels. An eminent writer has said, that it ought to be the endeavor of every man to derive his reflections from the objects about him; for it is to no purpose that he alters his position, if his attention continues fixed to the same point. This is no doubt true; and in order to the attainment of any advantage by exercise, especially walking, the mind should be kept open to the access of every new idea, and so far disengaged from the predominance of any particular thoughts as easily to accommodate itself to the entertainment which may be drawn from surrounding objects.

A writer in the New-England Farmer says that the best, and indeed an effectual way to prevent cows from kicking when they are milked, is to tie a rope round the horn, and fasten it sufficiently high to prevent the animal from getting her head down. For according to the old saying, "when the head goes down the hind feet go up."

W. E. PALMER,
HAS FOR SALE THE FOLLOWING VALUABLE BOOKS.

LECTURES ON SCHOOL KEEPING, Being a complete School Teacher's Manual; calculated also to be highly serviceable to every person engaged in Schools. By Rev. S. R. Hall.

RAMON THE ROVER OF CURA, The personal narrative of that celebrated Pirate.

SKETCHES OF IRISH CHARACTER, by Mrs. S. C. Hall.

ANNUALS. Atlantic Souvenir, for 1830, Token, do. Pearl, do. The Youth's Keepsake, do. The Gentleman's annual Pocket Remembrancer, do.

HALL'S LECTURES, &c. HALL'S LECTURES ON SCHOOL KEEPING, a very valuable work which should be in possession of every teacher.

RAMON THE ROVER, a history of the life of that celebrated Pirate.

The above new works are received and for sale by P. SHELTON. Dec. 10.

NEW TRACT. JUST received and for sale at this Office and by the Editor in Augusta, a few copies of an 18 mo. Tract of 67 pages, entitled "REPLY TO HAYES' REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION." It is a valuable production.

KENNEBEC, ss. WHEREAS REUBEN BEAN, Guardian of Levi Eldridge, Rhoda Eldridge, Betsey Eldridge, Mehitable Eldridge, Eunice Eldridge and William Eldridge, has presented an account of his Guardianship to the Judge of Probate, in and for said county, for allowance: All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the second Tuesday of January next, and show cause, if any they have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta, this twenty-fourth day of November, A. D. 1829. H. W. FULLER, Judge.

KENNEBEC, ss.—To the Heirs at Law and all others interested in the Estate of SUSANNA HEATH, late of Gardiner, in said county, widow, deceased, intestate.

GREETING. WHEREAS WILLIAM PARTRIDGE, Administrator of the estate of said deceased, will settle an account of his administration upon the estate of said deceased, at a Court of Probate to be held at Augusta, in and for said county, on the second Tuesday of January next.

You are hereby notified to appear at said Court and show cause, if any you have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta, this twenty-fourth day of November, A. D. 1829. H. W. FULLER, Judge.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the Goods and Estate which were of JAMES LAPLAIN, Jr. late of Pittston, in the county of Kennebec, yeoman, deceased, intestate, and has undertaken that trust by giving bond as the law directs:—All persons, therefore, having demands against the Estate of the said deceased, are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

ROBERT LAPLAIN, Administrator. Pittston, November 24, 1829. *48.

WOOD'S DEDICATION SERMON. JUST received and for sale at the Gardiner Bookstore, and by the Editor in Augusta, "A Sermon delivered at the Dedication of the new Universalist Meeting-house in Norway, Me. Sept. 30, 1829. By JACOB WOOD, Pastor of the Universalist Society in Saco. To which is added, an Appendix, containing a short sketch of the history of the Universalist Society and Church in Norway and Paris, by a member of the Society." Price 12 cents.

ALMANACS FOR 1830, BY the grace, dozen, or single, for sale by P. SHELTON.

TO LET, FOR one or two years and possession given in March or April next, the valuable FARM owned by the late Gen. HENRY DEARBORN, situated in Pittston on the bank of the Kennebec, about half a mile below the Gardiner village—and has been occupied for a number of years past by REUFUS GAR; containing about 240 acres of land, suitable for mowing, tillage and pasturing. It is well watered, has a good house, two barns and other convenient out houses, a young and thrifty orchard in a bearing state, producing apples sufficient to make twenty barrels of Cider. There is yearly cut from 40 to 50 tons of Hay. The fences are in good repair, and there is a good grist mill adjoining the premises.

There are for sale on the above premises, a fine full blooded BULL, of the celebrated Durham short horned breed, three years old; also two yokes of likely half blood steers coming two and three years old; one heifer do. coming two years; and four Bull Calves, also half blooded. Likewise sixty Merino and Saxony Sheep. For terms apply to R. GAY, on the premises. Nov. 2, 1829. 45

ADMINISTRATOR'S SALE.

BY virtue of a licence from the Judge of Probate for the county of Kennebec, will be sold at auction on Monday, the 21st of Dec. next, at eleven o'clock in the forenoon at St. Stevens' Hotel i. Gardiner, in said County, so much of the real estate of Stephen Jewett, late of Gardiner in said County, deceased, as will produce the sum of seven hundred and eighty five dollars, for the payment of his debts, and incidental expenses.—Said estate consists of land lying in Windsor, in said County, and bounded as follows viz. one lot, of about twenty acres lying N. E. of, and adjoining that part of the Gladden claim which Stephen Jewett bought of Joseph Broom. One other lot which was bought of the said Joseph Broom, and bounded northerly by Andrew Kendall's land, in part, containing about one hundred & twenty acres. Also another lot consisting of about 90 acres, bounded easterly by the aforesaid lot, bought of the said Joseph Broom, northerly by the land of Andrew Kendall, and westerly by lot No. 29 on Marr's and Davis' plan, together with the buildings thereon standing.

The widows right of dower in the premises will be sold at the same time and place.—Terms of sale will be made known at the time of sale.

Wm. H. JEWETT, Administrator. Gardiner, Nov. 16th 1829.

NATIONAL SPELLING-BOOK, PUBLISHED BY RICHARDSON, LORD & HOLBROOK, Boston, and for sale by them and by P. SHELTON, Gardiner, by the hundred, dozen or single, on the same terms as by the publishers.

This is a very superior Spelling-Book and meets with the most decided approbation wherever known and used. It has already come into extensive use. It has been introduced into all the public schools in Boston, and recommended by the Vermont State Commissioners for use throughout that State. It has also been introduced into the schools in Gardiner by direction of the superintending Committee, and is fast getting into use throughout this State. This Spelling-Book is recommended in the highest terms by a great number of Instructors of the first Seminaries in New-England. Instructors and School Committees are respectfully invited to examine this Spelling-Book. October 15. 6w

POTNAM'S MURRAY. Improved Stereotype Edition.

S. C. STEVENS, DOVER, N. H. continues to publish an Abridgment of MURRAY'S ENGLISH GRAMMAR.—Containing also Puncta; Gen. Notes under Rules in Syntax, and Lessons in Parsing. To the latter of which are prefixed, Specimens illustrative of that Exercise, and false Syntax to be corrected. All appropriately arranged. To which is adapted, a New System of Questions. From the second Portsmouth edition, enlarged and improved. By SAMUEL POTNAM.—Price 18 3/4 cts. single, \$1.75 per Dozen.

To this Edition is added two pages of "Parsing Tables," which will be found very valuable, and well calculated to resolve a sentence in Etymological and Syntactical Parsing, into its several parts of speech; to show their inflections and application to the appropriate rules of Syntax, and the mutual dependence of the several words; or, in other words, to explain why a thing be so.

Extracts from Preface. The sale of the former editions of this work has encouraged the editor to offer the public another, containing as he would hope some valuable improvements.

The object of the questions interspersed through this Grammar, is to lead the learner, while committing his lesson, to discover its meaning and application.

As many scholars never use any other than the cheap editions of the Grammar, it is certainly important that such an abridgment should contain, if possible, all the necessary rudiments.

There is, among some, a disposition to abandon Murray entirely, and adopt divisions and arrangements altogether new. Every new system will, without doubt, present some new and valuable views. But whether, upon the whole, any single system can at present be found, more scientific, or affording greater facilities in learning to speak and write our language correctly, is greatly to be doubted.

RECOMMENDATIONS. Mr. Samuel Putnam, Sir—I have examined with some attention, the Stereotype edition of an Abridgment of Murray's English Grammar. Having, for a considerable time, used the former editions of the same work, I was, in some measure prepared to appreciate this. The lessons in parsing are well chosen and the arrangement of them a valuable improvement. The New System of Questions has long been a desideratum in an introduction to the English Grammar, and seems perfectly to answer the end designed. In short, I regard this little book as a highly valuable acquisition to our schools; far preferable to any work of the kind that has come under my observation, and am persuaded that your labor in this department of early science will meet all the encouragement you can desire.—I am, Sir, &c.

ORANGE CLARK, Principal of the Portsmouth Lyceum. Rev. N. Bouton, D. D. Concord, in a letter to the Publisher, says: "I have examined the Analytical Reader and Putnam's Murray, which you were pleased to send me, and do most cheerfully express my approval of the same."

Dudley Lovell, A. M. Teacher of Mathematics and Astronomy, Meredith N. H. says: "By your politeness I received a copy of the Analytical Reader, and also of Putnam's Murray, for which please to receive my thanks. I consider both the Reader and Grammar to be well calculated to facilitate the progress of youth in acquiring a correct knowledge of speaking and writing the English Language, and do cheerfully recommend them for the use of Schools."

This Grammar is used, to the exclusion of all others, large and small, by direction of Superintending School Committees, in nearly every town in New Hampshire—in Salem, Danvers, Salisbury and many other towns in Massachusetts, besides several towns in Maine and Vermont, and the demand is constantly increasing.

They are for sale by nearly all the Booksellers in the State, and by a large number of Traders. For sale also by P. SHELTON, Gardiner.

*Copies gratis to Sup. School Committees and Precursors of Academies, for examination. Nov 1829.

DR. DAVENPORT'S BILIOUS PILLS. FOR the time these Pills have been offered to the public, the sale of them has exceeded the most sanguine expectations of the proprietor, which may be fairly considered an acknowledgement of their many virtues.

They are very justly esteemed for their mild and safe operation as a cathartic in all cases where one is necessary.—They are a safe and sovereign remedy in all bilious fevers, pains in the head, stomach and bowels, indigestion, loss of appetite, dizziness, worms, and bilious cholice—they are likewise an antidote against infectious diseases, removing obstructions of every kind by dissolving and discharging the morbid matter, helping digestion, restoring a lost appetite—a sure relief for costive habits. They are so accommodated to all seasons and hours, that they may be taken in summer or winter, at any time of the day, without regard to diet or hindrance of business. Their operation is gentle and effectual, that by experience they are found to excel any other physic heretofore offered to the public.

Certificate from the Hon. P. Allen. Mr. DANIELL—Sir: Having made use of various kinds of Pills in my family, I hesitate not to say that Dr. Davenport's Pills are the best family medicine I have ever used. Pittsfield, Mass. Nov. 1829.

DAVENPORT'S CELEBRATED EYE WATER, which has been used with great success. WHEATON'S

ITCH OINTMENT. This noted OINTMENT has been too long in use, & its character too well established, to need any recommendation. It is also ascertained to be a valuable article for the Salt Rheum and chilblains.—Price 37 1/2.

—ALSO— WHEATON'S well known JAUNDICE BITTERS, which are so eminently useful in removing all Jaundice and Bilious complaints.

A fresh supply just received and for sale in Gardiner, by J. Bowman and J. B. Wallcut; in Hallowell, by B. Wales, Robinson & Page and Whittier & Hinkley; Waterville, by D. Cook and J. Alden; Norridgewock, by S. Sylvester, Amos D. Stewart, Jr., and by the Druggists in Salem, Portland and Boston. March 3, 1829. coply—11.

NEW STORE.

THE Subscriber has commenced business in the new Store, next door above E. M'Leans Hotel, where he invites his friends and former customers to call.

He has for sale a good assortment of ENGLISH & DOMESTIC GOODS;

HARDWARE, JEWELRY & FANCY ARTICLES.

Also—A general assortment of F. I. GOODS & GROCERIES of the first quality—very cheap for Cash.

—LIKEWISE— A good assortment of first quality SHOES such as Ladies' Kid and Leather Walking Shoes, "Prunella Shoes," Children's Morocco and Leather Boots, Gentlemen's Pumps, &c. &c. &c.

A. T. PERKINS. Nov. 18. 41-47.

DISSOLUTION OF COPARTNERSHIP.

THE Copartnership heretofore existing between the subscribers under the title of W. C. PERKINS, & CO. was dissolved on the 18th day of last March. All persons having unsettled demands and accounts with the late firm are requested to settle with W. C. Perkins, who is duly authorized to adjust the same.

W. C. PERKINS. GEORGE M'CURDY. Gardiner, Nov. 18, 1829. 47.

DISSOLUTION OF COPARTNERSHIP.

THE Copartnership heretofore existing between the subscribers, in this day mutually consent dissolved. All persons therefore having demands against said firm are requested to exhibit the same for settlement, and all indebted to the said Shaw & Perkins are requested to make immediate payment to Alvan T. Perkins, who is duly authorized to settle the same.

GEO. SHAW. A. T. PERKINS. Gardiner, Nov. 16. 47.

COPARTNERSHIP.

THE subscribers hereby give notice that they have this day formed a connection in business, under the firm of GEO. SHAW, & CO.

and have taken the stand formerly occupied by Shaw & Perkins, where they offer for sale a complete assortment of ENGLISH, & W. I. GOODS, GROCERIES, PROVISIONS & HARDWARE,

which will be sold cheap for Cash or short credit. GEO. SHAW. W. C. PERKINS. Gardiner, Nov. 16. 47.

COPARTNERSHIP.

GEO. EVANS AND EBENEZER F. DEAN, Counselors and Attorneys at Law,

HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner. Oct. 1829.

UNIVERSALIST HYMN BOOKS.

JAMES W. HOSKINS, of Hampden, has received a supply of Street's Universalist Hymn Books, which he offers for sale at the usual prices.

THEOPHILUS P. CHANDLER, ATTORNEY AT LAW. GARDINER. (Office near the Bank.) Dec. 1, 1829. 43.

ROOM PAPERS.

FOR sale by P. SHELTON, wholesale or retail, at the manufacturer's price, 1000 rolls Room Papers. 47.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers Insurance Company, in Boston, will insure Houses, STORES, MILLS, &c. against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 21, 1829. 47.